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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth" (PSALMS 67: 4).

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THE ANNUAL GENERAL CONFERENCE.

THE ninety-first annual general conference of the Church of Jesus Christ of Latter-day Saints, convened in the tabernacle, Sunday, April 3rd, 1921, at 10 a.m. All the general authorities of the Church were in attendance, except the three members of the Council of the Twelve who were not in Utah: Elder Reed Smoot, who is in Washington; Elder George Albert Smith, presiding over the European mission, and Elder David O. McKay, making a world tour of missions. Seated in their regular places were the following general authorities: President Heber J. Grant, President Charles W. Penrose, President Anthony W. Ivins, of the First Presidency; President Rudger Clawson, Elder George F. Richards, Elder Orson F. Whitney, Elder Joseph Fielding Smith, Elder James E. Talmage, Elder Stephen L. Richards, Elder Richard R. Lyman, Elder Melvin J. Ballard and Elder John A. Widtsoe, of the Council of the Twelve; Presiding Patriarch Hyrum G. Smith; Elder Seymour B. Young, Elder Brigham H. Roberts, Elder J. Golden Kimball, Elder Rulon S. Wells, Elder Joseph W. McMurrin, Elder Charles H. Hart and Elder Levi Edgar Young, of the First Council of Seventies; and presiding Bishop Charles W. Nibley and his counselors, Bishop David A. Smith and Bishop John Wells. Members of the auditing committee, assistant Church historians and members of the general board of education were seated on the lower seats of the pulpit; and mission presidents from various fields occupied their usual places immediately in front of the stand. The usual seating arrangement was observed, as to priesthood and general boards of auxiliary organizations, places in front being reserved for special members and officers.

Various factors contributed to an unusually large attendance for an opening session of conference. It was Sunday, always

probably the heaviest day; the weather was ideal and great interest had been evinced throughout the Church in general, in the teachings and admonitions that would be expounded. The vast auditorium was filled to overflowing; people were standing in the rear of the gallery, in the aisles and at every doorway. The throngs that were turned away filled the assembly hall and made necessary, in addition, an overflow meeting on the grounds.

President Heber J. Grant at the opening session reiterated the keynote of the general conference of six months ago: Keep the commandments of God; love the Lord with full purpose of heart and soul and thy neighbor as thyself; and keep uppermost always in the daily walks of life the principle of forgiveness and long-suffering. He said he was grateful to note that the admonition then given had borne fruit, and he could do no better than again sound that as the keynote of the general conference. The saints have cause to rejoice, because of the era of goodwill in the world toward the Church, due to keeping the commandments of God. This was largely responsible for the countless blessings the Lord has showered upon his people. President Grant read statistics to show the growth of the Church, and cited official and other changes that have taken place since the last general conference. Among the items noted were: Increased attendance at sacrament and fast meetings; the growth of missionary work and work in the temples; vital statistics, showing that 75 per cent of the families of the Church in the stakes own their homes, that the birth-rate in the Church is 38 per 1,000, the death rate 9 per thousand, and the marriage rate 15.5. He also showed vast expenditures of the Church for missionary, educational and spiritual activities: For education, $718,497; buildings, $346,203; missions, $511,709; for the poor, $450,000; Temple work, $158,715. The president said that, if to the sum named for missions were added the individual expenditures of time and money of the missionaries, it would exceed two million dollars; and that the contributions to the poor included the sum of $68,318 raised by a special fast-day service for the European relief fund. He read a letter from the chairman of the European relief, in which was expressed the thanks of the organization for the generous contributions of the Church.

President Grant referred with deep feeling to the late President Anthon H. Lund. The Church, he said, has suffered the loss of one beloved by all, a great and noble spirit, one of whom he had never heard evil spoken and a servant of God in the fullest and truest sense. President Grant closed his opening discourse by invoking the blessings of the Lord on all Israel, and with a powerful testimony, admonishing the saints to live close to the Lord, to love God with all their hearts, might, mind and strength and to love their neighbors as themselves; to be forgiving, charitable in all things and to keep the commandments of God.

The full tabernacle choir was in attendance, with Professor J. J.

McClellan at the organ and Prof. A. C. Lund conducting. The opening song was by the choir and congregation, "Zion stands with hills surrounded." Louis and Catherine Watson sang a duet, "Behold the Lily," with chorus by the choir; "The Lord's Prayer," music by B. Cecil Gates, was sung at the conclusion of President Grant's address and the closing number was Mendelssohn's "Thanks be to God," by the choir in full chorus.

President Charles W. Penrose expressed his gratitude at meeting with the saints. He had feared he might not be able to attend, as he had had a violent attack of "swimming of the head" when he arose in the morning. "These uncertain times," he said, "are enough to turn anyone's head." He mentioned blessings the Lord is bestowing upon his people, especially in the gift of music, and he cited the Lord's prayer as set to music and sung by the choir. The first phrase of the Lord's prayer, said President Penrose, portrays a truth: "Our Father, who art in heaven." God is the Father and Jesus Christ is the Firstborn. In the beginning the Son was with the Father. He tabernacled on this earth as the only begotten in the flesh, and Redeemer of the world. He lives as the Son of God and the older brother, in the spirit, of all mankind.

President Penrose said he desired to speak concerning the Holy Ghost, in answer to inquiries that have been received. Many people, confuse the identity of the Holy Ghost and the holy spirit. He quoted from the scripture, "There are three that bear record in heaven: The Father, the Word and the Holy Ghost, and these three are one." Many are confused when they contemplate the oneness of the Godhead. Whether or not the Holy Ghost will ever have a body has not been revealed, and Latter-day Saints should not speculate on things that cannot be determined. The prayer says: "Our Father who art in heaven," not "who is everywhere present." The father is a personage of body and has a definite place, he is the father of the spirits of men and the spirit and the body are the soul. The resurrection is essential to re-unite the body and the spirit, that the soul might have everlasting progress and joy. The pattern of it all is in the life, death and resurrection of Jesus Christ. The Holy Ghost is a personage of spirit and bears record of the father. President Penrose elucidated the principle of the unity of the Godhead; speaking along technical doctrinal lines, he dwelt, too, on the ministry of the Holy Ghost and the mission and operations of the holy spirit. The truths of the gospel, he said, are revealed in the word of God and when men speculate and try to go beyond what God has made known, they are on dangerous grounds. It is the light of the Lord that makes truth manifest, said President Penrose, and if the saints live in that light and adhere to the truths made known they are sure of the gift of eternal life. He closed by bearing a powerful testimony.

President Anthony W. Ivins, in his first address before a general conference as a member of First Presidency, said he never felt in all his life so dependent upon the Lord. The Lord admonishes his people, President Ivins said, to search the Scriptures. It was by obedience to this admonition that Joseph Smith found the key to the restoration of the gospel. Joseph Smith understood that admonition to apply only to the Bible, and, indeed it did, for no other authorized word of God was at that time on earth as authentic Scripture.

President Ivins recounted the visions of the Prophet Joseph, and his communion with heavenly beings. He spoke of the visit of the angel Moroni, who told him of the plates of gold from which the Book of Mormon was later translated. He recounted the visit of the youth, once each year for four years, to the spot where the plates were hidden; how they were finally delivered to him and were translated by the power and spirit of God. He told of the printing of the first and successive editions of the Book of Mormon, and said the latest edition, new in style but the same in text, is commended to the saints for study. It contains the fulness of the gospel and is in importance exceeded alone by the Bible. It contains also great economic and civic truths, which if adhered to would relieve the overburdened taxpayer. It has been before the world now for nearly one hundred years; it has been subject to the severest criticism and not one word contained in it has been shown to be contrary to the word of God; a thing which cannot be said of another book in the world. The Book of Mormon, said President Ivins, is commended to and is especially for the people of this land which is choice above all other lands; it holds out the promise that if the inhabitants will keep the word of the Lord they shall never be swept off, but warns them that they shall be, if they do not. He closed with the admonition to the saints to search the Scriptures and to become familiar with the word of the Lord in the Book of Mormon, and Doctrine and Covenants, as well as in the Bible.

At the Sunday afternoon session, President Grant alluded to the changes that had been made and were contemplated in the presidency of the various missions and stakes, and observed that in spite of the general slump in business and hard times experienced by many saints, the tithing receipts for 1920 exceeded those of the previous year.

President Rudger Clawson referred to the morning session of the conference and said it was a glorious meeting. Those attending had gathered as members of the Church of Jesus Christ, the only Church to bear his name, and that He was there in spirit and power in the form of the holy priesthood.

The priesthood is complete in itself. There are two divisions of it: the Melchizedek and the Aaronic, the lesser being appended to the greater. The power of godliness is not manifest among

men without the priesthood. Moses understood this. He held the higher priesthood and tried to impress its importance on the children of Israel. They hardened their hearts against him and God said they would not enjoy his rest. The higher order of the priesthood was taken from them but the lesser priesthood was continued. Moses and the holy priesthood were taken from the children of Israel because of the hardness of their hearts. The priesthood is now found in all the stakes of Zion and he warned the people against hardening their hearts towards it. He then read from the Doctrine and Covenants to the effect that whoever is faithful in the priesthood shall attain the highest degree of exaltation, while those who break their covenants after they have received it, and turn away from it altogether, shall not receive forgiveness, either in this world or in the world to come.

Elder George F. Richards was the next speaker. He said he rejoiced in the general conference, and expressed the hope that he might contribute to the welfare of those attending. The key-note of the opening session was to keep the commandments of the Lord. The increase in tithes, fast offerings and attendance at meetings testifies to the faithfulness of the saints. The speaker said he has the utmost confidence in the Latter-day Saints and the youth of Zion. He predicted that Zion will rise and shine forth in the world. Those not Latter-day Saints feel this also. A friendly feeling towards them is growing wherever the gospel is being preached. He said he hoped God would bless the missionaries in their labors. The Latter-day Saints are improving in keeping themselves unspotted from the sins of the world. They are caring for the widows and fatherless and also looking after the strangers within their gates. They answer the call to go forth and preach the gospel as readily as ever, regardless of the increase in expenses. That is another indication of faith. This is the time for the planting in eternal progression. If there is no planting there will be no reaping. He related the story of Lazarus and the rich man, and said it was a blessing to feed and clothe the needy, but that it was better to feed their spirits than their bodies. The body must perish. Men are seeking the word of God but do not find it. They do not seek it among the Latter-day Saints, who have it and can tell them the truth.

Elder Orson F. Whitney followed Elder Richards. The synopsis of his discourse is published elsewhere.

Elder John A. Widtsoe the new Apostle, spoke next, and said he stood before that vast assembly with great timidity, partly because of not being used to speaking before so large an audience, and partly because of the responsibility resting upon God's servants having the conference in hand. He bore his testimony to the divinity of the gospel of Jesus Christ. No thought impressed him more than that, in that great assembly where all classes and manner of people were brought together by the gospel of

Jesus Christ. From all countries these people, through the gospel, see alike, think alike and act alike. The Church does not attempt to gain its members by working upon the emotions of men. The Church believes that the glory of God is intelligence. Because of the simplicity of the true gospel, it has an appeal to all men and classes. Its simplicity is proof of its authenticity. Men and women accept it, because it is clear and can be understood. The truth of the gospel of Jesus Christ is not bits of truths, or small truths, but is one great truth.

There are many religions based on one great fundamental. There is the greatest danger in departing ever so little from these fundamental principles. Great apostacies have been caused by taking one truth and losing sight of the others. Some may say there can be no progress when principles are unchangeable, but this is not so. There must always be a great, solid foundation. To possess truth is only part of the problem; it must be continued. There are two great gifts; truth and authority, and they must go together.

Elder Joseph Fielding Smith was the next speaker. He said he was very humble standing before so vast a congregation, but he felt to rejoice in the testimony borne at the morning and afternoon sessions. God is at the helm. This is not the work of man and was not instituted by man. He said he is fully convinced that Joseph Smith was called and appointed to usher in the gospel and restore the priesthood. The Lord has not left his people to grope in darkness, but has given them inspiration. He has made known his desire that all men be saved by obedience to the principles of the gospel. The principles of the gospel are unchangeable. Elder Smith said the Lord has established all things in order, and has given a perfect system. He has given a perfect plan of organization for his Church. The Lord revealed this plan that people might walk with a knowledge of God. If it was followed there would be no fault found in the Church, but, because of the weakness of men, perfection does not exist yet.

At the close of Elder Smith's discourse, President Grant announced that the Arizona legislature had appropriated $2.500 for the Mormon Battalion monument, and that in a history of the state of Arizona now in the course of compilation, a volume is to be devoted to activities of the Latter-day Saints in that state.

(TO BE CONTINUED).

THE BULL-ROARER.

As a traveler makes his way over the mountain plains of Australia, through the Bush, with its level expanses and clumps of wooded areas, we are told by Prof. Andrew Lang of Oxford, that he occasionally hears a singular sound. Beginning low, with a kind of sharp tone, thrilling through a fluttering noise, it grows

louder and louder, till it becomes a sort of whirring, windy roar. If the traveler be an Englishman, country-bred, he will recognize at once the "Bull-roarer." If he knows the colony and the ways of the natives, he knows that the blacks are celebrating their tribal mysteries. The roaring noise is made to warn all women to keep out of the way, while the others conduct their celebration.

The instrument, which produces the sounds, is familiar to the country lads of many lands. It consists of a small flat piece of wood, about one inch wide and eight inches long, to one end of which is attached a piece of cord about thirty inches long. Holding fast to the free end of the cord and whirling the roarer around, it produces a mighty rushing noise, which increases in volume and fierceness as the roarer is made to go around faster and faster in the air.

To the ordinary lad this instrument is a mere toy. But of all toys, it has perhaps the widest diffusion, and the most extraordinary history. To study the bull-roarer is to take a lesson in folklore. But it suffices to note that what appears a mere toy to some may be regarded as a sacred and magical instrument by others. It is found employed, as a sacred instrument, we are told, in New Mexico, in Australia, in New Zealand, in Ancient Greece and Africa. It is supposed to produce sounds, which are pleasing unto their gods.

How keenly does the history of the "Bull Roarer" bring back to our minds the fact that within man, of all ages and all lands, are found those inborn tendencies and desires to worship some kind of god. Man in his most uncivilized state ever possesses that something which impels him to worship and give reverence to a higher power. There is an inherited, divine relationship between God and man, evidences and outcroppings of which may be found in the natural tendencies of all mankind.

The superstitious folklore of all people indeed demonstrates that a gross darkness did cover the earth, and man has turned his ear away from the truth and turned unto fables. The famine spoken of by Amos 8: 11, has been fulfilled, man is groping in darkness, though the divine nature within him is ever seeking to honor and reverence some overruling power, the giver of life.

How thankful to our heavenly Father we should be that we are privileged to live in this day and age of the world, when the God of heaven has again spoken unto man and revealed anew those divine principles necessary for the salvation of his children, that they may worship Him in spirit and in truth.

GEORGE H. HANSEN.

YOU cannot run away from a weakness; you must some time fight it out or perish; and if that be so, why not now, and where you stand?—ROBERT LOUIS STEVENSON.

THURSDAY, MAY 5, 1921.

EDITORIAL:

ELDER WHITNEY COMING.

WELCOME word has been received that Elder Orson F. Whitney, of the Twelve Apostles, has been chosen to succeed Elder George Albert Smith in the presidency of the European mission, and that Elder William A. Morton has been appointed to assist him in the editorial department. These brethren are expecting to leave home in June, and begin their labors here upon the release of their predecessors. The following synopsis of Elder Whitney's discourse at the late general conference will, therefore, be read with special interest:

Elder Orson F. Whitney, at the Sunday afternoon session, April 6th, 1921, upon arising, stated that he had been preaching the gospel in the stakes of Zion for the past fifteen years, and he thought that any man, after living on "stakes," for that length of time, ought to have a change of diet. He said he was more than gratified with the great honor that had come to him in being appointed to preside over the European mission, and he was going with a glad heart and a cheerful countenance to do his duty on the other side of the world. This was not his first mission; from 1876 to 1877 he labored in Pennsylvania, and in Ohio, his father's native state. While there, his mother wrote inquiring why he did not come home, since all the other missionaries who went at the same time had returned. He answered that it was because he had not been released by the Presidency of the Church. After receiving his release, he returned to Utah, and was made bishop of the 18th Ward, which position he held for nearly twenty-eight years. Meanwhile, from 1881 to 1883, he filled a mission to Great Britain, laboring as assistant editor of the *Millennial Star*. No time-limit was placed on these missions, and he had never felt that it was his right to ask to be released. The Twelve Apostles travel under the direction of the First Presidency, and do not call themselves to go anywhere. He said he had never known one of them to refuse a call. He promised the Presidency and the people that he would go abroad with joy in his heart, and stay as long as the Lord wanted him: "This is God's work and I know it!"

Elder Whitney read from the Book of Mormon the words of Alma, who expressed the wish that he were an angel, that he might preach repentance to all men and bring the world to God; but he repented of his wish, and resolved to be content with what

had been allotted him. Alma, seems to have thought, for the moment, that man is doing God's work; instead of which, God is doing his own work and using men as his instruments. Nor is He limited, in his choice of instruments, to his covenant people. He is using all nations to accomplish his purposes, and He holds their destinies in the hollow of his hand. Providence is over all. He has given to his chosen people the everlasting gospel, with the divine authority to administer its sacred ordinances and officiate in his name and stead. All down the ages men bearing the authority of the priesthood have thus ministered. But they could not do all of God's stupendous work. They were not permitted to. Outside the pale of their activities, other great men have been sent into various nations to give them a less measure of truth, which the Lord was willing they should have, and that they were able to wisely use. Confucius, Zoroaster, Buddha, Socrates, Plato, and others were servants of God in this lesser sphere. He referred to Nebuchadnezzar, king of Babylon, who was used by the God of Israel to punish his people, and was humbled to the dust because he arrogated to himself the glory for what God had done. Cyrus, the Persian, who overthrew Babylon and ended the captivity of the Jews, restoring them to their own land in time for the coming of the Messiah, was another servant of the Most High; so also was Alexander the Great, whose immense conquest, spreading a knowledge of the Greek tongue, into which the New Testament was afterwards translated, gave to the civilized world a unity of language, without which it would have been impossible for the earliest Christian missionaries to have made known the glad tidings in the lands that they traversed. The rise of the Roman power gave to the world a political unity which, as Dean Farrar observes, "reflected in every direction the doctrines of the new faith." Along the great military roads constructed by the Roman legionaries, for the conquest of the heathen nations around them, went the Apostles of Jesus Christ and their fellow laborers, carrying the gospel to those nations.

Coming down to later times, Elder Whitney said, we have only to open the Book of Mormon to see how God inspired Columbus to discover America, the land of Zion, where was destined to begin the work of preparation for the glorious coming of the Lord; how He impelled the Pilgrim Fathers to cross the Atlantic; and, through their descendants, the patriots of the Revolution, raised up this mighty nation as a nursing mother to the restored Church of Christ. The persecutions suffered by the Latter-day Saints under the Stars and Stripes were not because of the flag, nor of the Constitution, nor of the genius of the American government, but in spite of these. They were inflicted by mob violence. In no other country on earth would the Lord's latter-day work have been permitted to come forth. Providence is over all, and

all things are playing into His hands. The triumph of Truth is inevitable, and whatever men may do is overruled for the good of mankind and the glory of God. The clouds may lower, the tempests may burst, but they cannot destroy this work:

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

Departures.—Elder James Gunn McKay and his wife, Sister Anna O. McKay, were honorably released, April 17th, 1921, to return home. They sailed from Liverpool per s.s. *Metagama*, for Montreal, Friday, April 22nd, 1921.

Elder McKay, whose name has become well known throughout the British mission, arrived here December 19th, 1915, and was soon after appointed president of the London conference, where he has faithfully labored for over five years. The conference has grown from six to thirteen branches, with about two hundred baptisms, and three hundred emigrated in that period. Elder McKay had the unique experience of helping to secure the ruling of the Lord Chief Justice in the Hawkes case, in which the Church is definitely recognized as a regularly organized Church, and its officials as ministers. He was a pioneer in establishing the system of extensive lady missionary service, as organized by President Richards, which became so efficient during the war. He secured widespread newspaper advertising when that policy was advised, by inviting members of the press and correspondents of other newspapers to Deseret, where he entertained them at luncheon; secured fair refutations of many slanders, and favorable comments calculated to correct the popular false views of our people. He prepared an exceedingly interesting lecture and sermon combined, given with lantern-slide views of Utah, which he delivered before large audiences in London and other towns of England. In March, 1919, Sister Anna O. McKay arrived from Utah, and joined Elder McKay in his missionary labors, at London, presiding with hospitable dignity at Deseret and acting as clerk of the conference. Together they have served long, well, and faithfully in charge of the work in London, and for a period as the president and clerk of the Bristol and Norwich conferences, as well. They were bade an affectionate farewell aboard ship by President George Albert Smith, and others from Durham house, who join in wishing them a safe and pleasant journey to Zion, with peace and prosperity as their well-deserved reward for devoted missionary labors in this field.

SOPHISTRY OF THE ADVERSARY.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 9: 20). "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. * * * That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Romans 15: 4, 6). It is surprising to-day to find the Christianized world, which purports to take its teaching from the Holy Bible, yet with upwards of seven hundred different religious bodies. Surely, if we admit the authority of the learned and inspired apostles who uttered the above and appreciate their substance, we must conclude that something is wrong. Those who have a testimony of the gospel, and the privilege of standing in its defense are at times amazed at the deductions, or over enlargements drawn from the word of God; in fact, it seems at times that men will try and prove almost anything from the scriptures. However, this is no new thing, for the servants of our Heavenly Father have always had to face the sophistry of men who were in the gall of bitterness, through riotous living, or who made their living at the expense of the souls of their fellows by playing upon their ignorance or passiveness.

Amongst those who were brought under the sophistry of these cunning men, was our Lord himself; and probably the most trying time was when the devil himself tried to thwart and destroy his ministry, just after his baptism. Leading him into the wilderness, we find that Satan first of all tried him to break his fast, telling him, "If thou be the Son of God, command that these stones be made bread." He received the crushing rejoinder: "It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Surely it is reasonable to suppose that the Master's reply set the adversary's next thrust, for He further says, after getting him up to a pinnacle of the temple: "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time Thou dash Thy foot against a stone." Here we see the adversary quoting scripture to Christ. The inference is plain, and proved by the reply of the great scriptorian: "It is written again, thou shalt not tempt the Lord thy God." Thus so far as scripture was concerned the wily adversary was quieted. Later on in our Lord's ministry is the record of silencing the hypocritical Pharisees, when they wilfully misinterpreted and missapplied the teachings of Abraham and Moses and the words of the prophets down to their time, being a savour of death instead of bringing salvation and wisdom to them. The same state of things occurred among the people who lived on the Western hemisphere

about 150 B. C. We read of the wicked priests of king Noah, trying to disprove the mission of the prophet Abinadi, and to sustain their position by quoting scripture, which was to make them clear and pure with good tidings, whereas the result of their labors was destroying the standing and morals and faith of the Nephite people. However, "the word of the Lord never returns to him void," and faithful Abinadi, although cruelly put to death, had latterly warned them of the impending calamities, which were sure to come if they did not repent, and which surely did come upon them. This condition has always been brought about through lack of faith in God, and failure to keep His commandments; men using their own judgment against the sure word of prophecy, mixing their own vain philosophy with God's commandments until the scriptures are rendered meaningless to them, their vision being narrowed down through the withdrawal of the spirit of God, until they are left destitute. We who live in these days, read the wonderful predictions of the prophets up to John the Baptist's time, concerning the Lord's birth, where he would be born, the conditions under which he would live, his ministry; everything so clearly foretold, and we wonder that only a few shepherds, a few wise men, and his mother's friends knew of his birth at the actual day. The same thing happened at the time of his ascension, for only a few fully believed, in spite of the fact that he had plainly foretold the people of his return to his Father.

And so it is in these days, our Father's children have "forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Through wickedness, and lack of faith the scriptures have not been understood as literal teachings, but instead they have been spiritualized, and destroyed as a "light unto our feet and a lamp unto our path," to the greater number of our brothers and sisters of the world. The prophecy of Isaiah, "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered" (Isaiah 29: 10). This was literally fulfilled when the great latter-day prophet Joseph Smith, after eighteen hundred years of spiritual inebriety, put the promise of the God of heaven to the test, and a new dispensation was opened. He at least knew that if we ask our Heavenly Father for bread he does not proffer a stone, and so we Latter-day Saints have come to receive and enjoy the spirit of prophecy. "For the testimony of Jesus is the spirit of prophecy." His was the faith which unsealed the heavens, and to his faithfulness, and our Father's loving kindness we are indebted for our happy position. Once more we realize the scriptures to mean what they say, in fact, they are so very plain "that a wayfaring man though a fool need not err therein." We now know that the burden of our Lord's mission was to teach us to be acquainted with God's laws and

obey them, and at this time the words of the great latter-day Prophet are most opportune, "A man cannot be saved in ignorance," or in the words of the Psalmist: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away" (Psalms 1: 1-4). We are a very fortunate people indeed to not only have the words of the prophets in former days, and the ministry of our Lord in the eastern and western hemispheres recorded so plainly, but to have the word of God as contained in the Doctrine and Covenants, for the building up of the kingdom of God in these last days, for our guidance, "that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Let us not at any time apply our puny judgment against the revelations of God. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man" (Eccl. 12: 13).

Airdrie. SAMUEL BEGGS.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held April 24th, 1921. There were in attendance: President George Albert Smith, his daughter Emily Stewart, and son Albert, Miss Edith A. Smith and Miss Mae Cooley from Liverpool; President Virgil B. Stallings, Elders Harold E. Brough, Abraham Noble, Charles H. Last, John Max Toolson, William Hunt, and Sister Annie E. Noble, lady missionary. Elders Harold H. Jenson, from Birmingham, and Harry Greenall, from Leeds, were also present.

During the morning session the recitations, singing, and re-told stories by the children from the several branches of the conference, were listened to with much interest and attention. President Smith enlarged upon one of the stories, that of "The Prodigal Son," pointing out the difference between eleventh hour confessions for sin, and a life of continued, faithful service.

Elder Jenson spoke of the need of a religion with spiritual life and dynamic force in it.

During the afternoon session Elders Toolson, Hunt, and Last spoke. Sister Emily Stewart aroused the interest of the meeting in relating the wonderful work of the Primary associations in Zion. Elder Brough gave a very interesting address on the kingdom of God and its organization upon the earth. George Albert Smith, Jr., contrasted the reception of the life and work of our

Savior with the way His gospel is received in the present age. President Smith presented the Church authorities, who were unanimously sustained. President Stallings was released after about two years' service in the mission field. Elder Harold E. Brough was sustained as president of the Nottingham conference, with Elder Abraham Noble as clerk.

Evening session: Elder Harry Greenall spoke on the character of the Latter-day Saints. Sister Annie E. Noble told how she was enjoying her labors in the mission field, especially tracting. Elder Abraham Noble gave a brief address on faith.

President Stallings said that he was called on a mission twenty-four years ago, but owing to an accident, which has forever deprived him of the proper use of one of his legs, he could not come. He was very happy to know that he had now been able to comply with the request of the Church, and to fulfil a mission in England; and was leaving with gratitude for all the help he had received from the authorities, elders and saints.

President Smith eulogized the services of the departing president, and spoke of his fidelity and faithfulness to duty, in spite of physical difficulties. The President, in his usual graphic power, told of the perilous times predicted by the Prophet, and how they had been fulfilled to the letter, and would be fulfilled before our eyes, as the years pass by; he spoke also of the marvelous age in which we live and of the progress on every hand; on the prediction of the gathering of the Jews, and the effect it has on the civilized world; said General Allenby's march into Jerusalem was a direct fulfilment of prophecy, one of the world epoch-making events; said "I suppose this is the last time I shall address you, as I have been notified of my release. I wish to thank all the elders and local brethren and sisters who have so faithfully helped on the great work. I am grateful to all."

Luncheons were served by the Relief Society. Soloists and branch choirs ably helped to make the conference a great success.

FROM THE MISSION FIELD.

Release.—President Virgil B. Stallings, Nottingham conference, was honorably released April 24th. He sails for home on the s.s. *Victorian*, May 6th, 1921.

M. I. A. Organized.—April 24th, 1921, the Rochdale branch M. I. A. was organized by President George H. Hansen and Elder Alexander Criddle: Sister Jane Holt, president; Nellie Connelly and Elizabeth Orm Brown, counselors; William Joseph Barwick, secretary and treasurer; Doris Marcroft, organist.

Arrivals.—The following elders from Zion arrived per s.s. *Vic-*

torian, April 25th, 1921: Elder Joseph Duran, Salt Lake City, Utah; Leo Bringhurst, Toquerville, Utah; Horace W. Shurtliff, Harrisville, Utah; Frank Wagstaff McGhie, Salt Lake City, Utah; Mortimer Decker, Salt Lake City, Utah; John Henry Parkinson, Plano, Idaho, Alvin W. Jones, Raymond, Canada,

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Branch Conferences.—April 24th, 1921, the Sunderland branch conference was held. A priesthood meeting was attended by a number of the priesthood, and President William W. France reported that a number of successful cottage meetings had been held at the homes of the saints, and that the plan to hold a cottage meeting in every saint's home, as President Ernest H. Kearl had planned, was being carried out. Sunday-school was well attended, and the children gave a very well prepared program, which showed they have been learning their lessons. In the evening service, President Kearl presented the authorities of the Church, and they were all sustained; Elder Osmond C. Crowther spoke on the first principles of the gospel. President Kearl spoke on the perilous times, which we are now going through, and on the fulfilment of prophecies which are coming to pass.

Appointments.—Elder Joseph Duran, April 25th, 1921, is appointed traveling elder in the Swiss and German mission.

Elder Leo Bringhurst, April 25th, 1921, is appointed traveling elder in the Irish conference.

Elder Horace W. Shurtliff, April 25th, 1921, is appointed traveling elder in the London conference.

Elder Frank Wagstaff McGhie, April 25th, 1921, is appointed traveling elder in the Scottish conference.

Elder Mortimer Decker, April 25th, 1921, is appointed traveling elder in the Leeds conference.

Elder John Henry Parkinson, April 25th, 1921, is appointed traveling elder in the Liverpool conference.

Elder Alvin W. Jones, April 25th, 1921, is appointed traveling elder in the London conference.

Socials.—President James Gunn McKay and Sister Anna O. McKay were honored at a farewell social given by the saints of the London conference, Wednesday evening, April 20th, 1921, at Deseret, prior to their departure for America, following their release to return home. A delightful impromptu program was rendered, followed by the presentation to President and Sister McKay of several beautiful tokens of remembrance from the saints of the various branches.

A fine farewell social was given in honor of Sister Daisy J. Devlyn by the Relief Society of the Glasgow branch, April 19th, 1921. Sister Devlyn sailed for Zion, April 22nd, 1921. She was presented with a beautiful wrist-watch by the saints, and a fine

brooch by the children of her Sunday-school class. President William Easton and Elder Clyde Romney each paid tribute to the splendid work she had performed as a lady missionary, branch organist, and teacher in the Sunday-school. About sixty persons were present.

April 23rd, 1921, a social was held at the home of Sister Bryant, in Bristol, in honor of the traveling elders of the conference. A fine musical program was given by the local saints and elders. The occasion was one to be long remembered.

APRIL.

Now April, with its fresh perfume
Of fragrant air and gentle showers,
Scatters away the frost and gloom
That linger from the winter hours.
And by the brook, or moss-grown spring,
Fond friends, or lovers, wander near;
Mellow and low the thrushes sing,
To usher in the new-born year.
Just opening to virgin life,
Unconscious of the charms concealed—
The radiant bloom of Summer rife
When all earth's beauty is revealed.
Oh! springtime of heart's true love,
Promise of joy, and pleasure sweet,
Well may the cooing of the dove
Such tender wooing softly greet.
'Tis fitting time, the early Spring,
Life's richest treasure to bestow,
While groves and woods with music ring,
And echoes answer soft and low.

EMMELINE B. WELLS.

CONTENTS:

The Annual General Conference 273
The Bull-Roarer 278
Editorial: Elder Whitney Coming 280
Sophistry of the Adversary ... 283
Minutes of the Nottingham Conference 285
From the Mission Field 286
Poetry: April 288

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